MEN AND MISSIONS

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What is Prayer?

By JOHN T. FARIS, D.D.

From the Book of Answered Prayer

"PRAYER is a fixed habit, a constant experience, the Christian's vital breath, the bulk of his life, the practise of fellowship with God, a normal, incessant, and inevitable outflow of one's entire nature as a child of God. It involves praise, adoration, conference, intercession, refreshment, serenity, joy, confident expectation, love, compassion for one's fellows, devotion to the Kingdom, forgetfulness of self in serving, tenderness of heart, the spirit and habit of loving kindness, an abounding trust, a lively sense of the Heavenly Father's presence—and whatever else goes to make up the character and habit of Jesus Christ. Why? Because all true prayer is prayer in Jesus' name—and in Scripture 'name' stands for character. We pray in proportion as we lead the Christian life; the one goes out with the other. We pray as we live—as devotees of, and as absorbed in, the great Enterprise. Selfishness disappears. Personal petition becomes a very minor factor; petition for purely personal ends is not thought of. We have difficulties to meet, but these stand related to God's ends, which we have made our own. They still have a personal tang, as did Christ's plea in Gethsemane; but our sense of personal ordeal melts into our sense of the needs of the Kingdom, and so our will is merged in God's will. When we really pray, God and we are thus far one, and victory is sure."

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Editorial

General Committee Meeting

On February 12, fifty-five members of the General Committee and friends of the Laymen's Missionary Movement sat down to lunch at the Princeton Club and spent the afternoon in conference together.

The chairman, Mr. James M. Speers, presided, and the vice-charman, Mr. Mornay Willams, led the opening devotional exercises. The annual report was presented my Mr. W. B. Millar, who also outlined the proposed program for 1915-16. After discussion, the committee voted general approval of the plans.

Interesting addresses were given by Mr. J. L. Clark, of Ashland, Ohio, on "Conserving the Results," and by Mr. J. H. Gundy, of Toronto, on "How to Call Out the Reserve Capacity of Laymen."

The day was one of good fellowship and the feeling prevailed that the present situation afforded the Laymen's Missionary Movement a great opportunity for service.

All Attendance Records Broken

The Southern Presbyterian Church continues to make history. The conventions of former years at Birmingham, Chattanooga and Memphis were great in their personnel and power and permanent fruitage, but the two conventions held at Charlotte, N. C., February 16-18, and at Dallas, Texas, February 23-25, have surpassed in their attendance any denominational conventions yet held. The Charlotte Convention alone, with over three thousand registered delegates, was nearly twice as large as either of the preceding conventions. The attendance of registered delegates at Dallas was one thousand, bringing the total to about four thousand.

The enthusiasm ran high. The permanent support of several missionaries was secured and a good share of the budget of the Laymen's Movement for the next two years was underwritten.

A careful survey of the financial response of the churches was presented to the conventions. The facts, which were displayed on large charts, revealed some startling figures. Throughout the entire communion thirty-five per cent. of the churches and fifty-four per cent. of the membership give nothing for foreign missions. In other words, eleven hundred and ninety-seven Southern Presbyterian churches declared no dividends for the great cause last year. The further facts were brought out that in spite of the splendid advance made, only nineteen per cent. of the members give as much as an average of one cent per day and only one-tenth of one per cent., as much as one hundred dollars a year. There is certainly need for larger intelligence, deeper sympathy with Christ in his world program and more vital consecration of life and possessions.

Some men say the day of great religious conventions is passed. The experience of the last few weeks refutes the statement. Conventions of the right sort are needed more than ever.

Convention of Methodist Men

The Ohio State Convention of Methodist Men at Columbus, March 17-19, promises to be a notable occasion. The Indianapolis convention was followed by the Boston convention of New England men, and out of both of these grew the desire from Ohio to try out a State convention.

The program is quite unusual. Bishop Anderson, of Cincinnati, will be permanent

chairman. The first session, on Wednesday afternoon, will be in charge of Bishop Luther B. Wilson, and John R. Mott will make an address upon "Prayer." The program embraces the whole task of the Church, and such representative men as Bishop Stuntz, Drs. Taylor, Oldham, Nicholson, Maveety, Ward, and others, will be present. Dr. A. W. Leonard, of Seattle, A. E. Cory, leader of the Men and Millions Movement of the Disciples' Church, Charles Warren Fairbanks, and George Sherwood Eddy, are also enlisted, Mr. Eddy giving the closing message on Friday night, speaking with Bishop Stuntz. Dr. Mott will speak several times, his concluding message being "The Bearing of the War Upon Christian Missions." A number of missionaries will be present; also a number of student volunteers. One session will be devoted to a presentation of these two groups under the lead of Dr. Oldham and F. P. Turner, General Secretary of the Student Volunteer Movement. The Home problem will be treated from the city point of view, with moving pictures of community work, the city by Dr. A. W. Leonard, and America's problems by an expert authority.

It is expected that fully 2,000 or more delegates will be registered. The outlook is exceedingly promising. Strong local committees, with H. B. Dickson as convention secretary, have been at work, and Bishop Anderson, the resident bishop, has given every encouragement. This first State convention will be worth careful study, with its bearing upon the nation-wide campaign for 1915-16 which is being projected under the leadership of the Laymen's Missionary Movement.

"Billy Sunday Demands Attention"

Under the above caption one of the Richmond dailies gives a most interesting editorial discussion of Mr. Sunday and his work, and justly says that he is the most talked-of personality in the pulpit to-day.

The Philadelphia campaign is nearing its climax. The *North American*, which has been a mighty ally of the campaign, has increased its circulation twenty-eight thousand since it began printing Mr. Sunday's sermons, and has also been selling an average of five hundred Bibles a day. The book about Billy Sunday written by Mr. William T. Ellis has reached a circulation of nearly two hundred thousand copies. It is no wonder that Mr. Sunday "demands attention."

Sunday School Exhibit in Japanese Building

Through the efforts of Mr. Harry Morton, of the Executive Committee of the World's Sunday School Association, and the courtesy of the Japanese Commissioners of the Panama-Pacific Exposition at San Francisco, there will be set up in the Japanese Building a Sunday-school booth in which to advertise the World's Sunday School Convention at Tokyo in October, 1916. The Japanese Exhibit will be one of the most interesting and picturesque features at the fair, and the World's Sunday School Association is fortunate in having a "Tokyo Booth" in such favorable surroundings.

"Tourist Guide to Mission Work and English Services in Latin America"

This is a small, compact, attractive directory, with nearly forty illustrations, which has just been issued by an interdenominational committee representing all the Foreign Mission Boards of North America. (About a year ago this committee published a similar guide to Asia.) It directs tourists to religious services in English and to the principal missionary operations in the commonly visited cities of the West Indies, Mexico, Central and South America. There are three brief introductory chapters, "Criticizing Missions," "Financing Missions," and "Latin America."

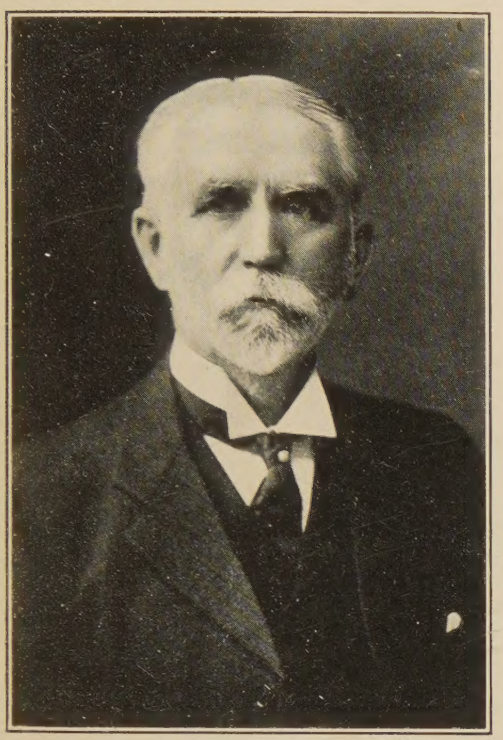
The booklet is for free distribution to travelers in Latin America, where it can be obtained at religious centers in a number of cities. Copies will be placed also in the libraries of steamships. Anyone intending to visit Latin America may obtain a copy free from the Anglo-American Communities Committee, Room 809, 156 Fifth Avenue, New York City. Every English-speaking traveler in Latin America would do well to have a copy in his pocket.

We would greatly appreciate the following numbers of MEN AND MISSIONS which are missing from our files: February 10, 1910 (weekly) and June, 1910 (monthly).

What of the Holy War?

By Rev. James L. Barton, D.D.

An Address Delivered at the Home of Mr. and Mrs. E. E. Olcott, at a Meeting of the American Christian Literature Society for Moslems, January 29, 1915.



REV. JAMES L. BARTON, D.D.

We have heard probably all our lives of the possibility, and maybe the probability, of a holy war, a jihad. I suppose from the death of Mohammed until this very hour the non-Christian world has been talking about and trembling over the possibilities of a holy war. As the Mohammedans were gaining control of Asia, and finally reached the height of their power as they came about the walls of Vienna, the whole non-Christian world trembled at the thought of the holy war. There has seemed to be nothing that could furnish so much food for the imagination of the common newspaper reporter as "a holy war." If he saw any report anywhere that a holy war was called in Turkey, he sat down quickly and wrote up one, two or three columns about how terrible the thing would be when two or three hundred million Mohammedans joined forces to cut the throats of the Christians the world over, and there were some most blood-curdling stories written upon the subject. You can imagine how friends of missionaries in Turkey felt when they read the reports that there was every reason to expect a Mohammedan holy war, and that they were actually raising their forces and were going to kill every Christian in the Turkish empire.

A Sermon in the Mosque of Saint Sophia

Has there been any prospect of such a war? I have brought some documents with me that show what efforts the Mohammedans made to create a jihad. Very soon after it became apparent that there was to be a general European war, a sermon was preached on August 20, 1914, in the Mosque of Saint Sophia, Constantinople. The mosque was packed with Mohammedans. The preacher at that time was Oubeid Ullah Effendi, and the sermon aimed to prepare Mohammedans for a holy war. The printed sermon was scattered very widely throughout the Turkish Empire. I want to read to you some extracts from that sermon to show you how the Mohammedans in Turkey deliberately laid their plans to call a holy war when the psychological time came. I have selected sections which turn upon the phrase, "Be ready for the jihad":

"O, Moslem people, I gather you here at the beginning of the holy Ramazan to call you to an external holy war. . . . I come to declare to you, O ye Moslem people, to get ready for a holy war. We are at the beginning of the holy Bairam; I bring you good tidings; this is the dawn of victory. . . .

"Some time ago I read in a prophetic book that when the name of the ruler of the Turkish Empire is Mohammed, and also the Grand Vizier is Mohammed, then the time of blessing, victory and prosperity has

come for the Moslem world. Now listen: Our King is Mohammed Reshad, and our Grand Vizier's name is Mohammed Said Pasha. Praise God, cheer up! The year 1313 (1914) will be a year of prosperity and victory for the Moslem nation. Get ready for the holy war. The Islam world has reached the end of its humiliation. Let us be sincere and enthusiastic Moslems—real Moslems renew and strengthen their faith. There is not a single Moslem in the world whose heart does not burn from the oppression, cruelty and persecution of the foreigners and everybody is pleading with God for better days, for victory. Now I say unto you, praise God, our victory is near. But if we wish that this religion shall be victorious and reign over the world we have to be willing to sacrifice everything.

"Come, let us pray to our God and say, O Lord, we repent at this holy Bairam for all our deeds which were contrary to thy will, and we are willing to do everything, to give everything, for the victory of our religion. Let us say so and do so. If you want to be acceptable to God be ready for the holy war. . . . We have not to watch these things (the war in Europe) with cold indifference. We have also to march. We have responsibilities. All the Islam world is blaming us. Last year I went to Tripoli. There the people asked me, 'Why are you not declaring holy war?' This year I went to Arabia. There our poor co-religionists were anxiously asking, 'Has God given you the sword in vain? You have been subject to every kind of disaster; you have been deprived of many sacred rights. Why do you wait then? Let the Calipa bid us to rise and we are ready.'

"There are three hundred millions of Moslems over the world, and we are only one-tenth of them. All the rest is under the slavery of the Giour world. It is our duty to save them from this humiliation. Rise now; it is the time to make them free. . . . Omar entered Damascus with only twelve hundred Moslems. Humiliation is not for us. It is forbidden for us. Then let us get ready for the holy war.

. . . "Twenty Moslems are equal to two hundred Giours. If you are real Moslems, you will believe this. If you say, 'La Illaha Il Allah,' you will believe this. If you believe this you will rise for the holy war. If you do not rise, your faith is only words that have no more value in the world to come than a rag.

"Be not afraid of death. Do not spare your lives or your money. If you do not give your money in this world, in the world to come your gold will be taken from you, and after being heated in the fires of hell will be bound on your foreheads and on your loins.

"Let us close by saying again, be ready for the holy war."

The Highest Authority Calls for the War

Later the Sheik-ul-Islam, the final authority as interpreter of the Koran for the Sultan of Turkey and for the Parliament, issued a solemn call to all Moslems in all parts of the world to engage in a universal holy war. This was read in the Mosque of the Conqueror at Constantinople, on Saturday, November 14, before a mass of assembled Moslems. This *Fetva* announces that His Majesty, The Padisha of Islam, declares "the *Holy War,*" and that all Moslems have the sacred duty of taking part in it; that all Moslems in all parts of the world, young and old, should hasten to take part in the Holy War with their property and their persons; that the object to be gained demands that all Moslems join the war, and their failure to do so is a revolt against the Omnipotent, subjecting all such to eternal punishment.

This *Fetva* was left for twenty-four hours in the shrine where the mantle and other relics of the prophet are kept.

The Sultan about the same time—perhaps a day or two before this—issued a proclamation to his soldiers:

"My heroic soldiers: Do not for an instant give up the resolution, the firmness and the sacrifices necessary in this holy war which we have declared against the enemies who are plotting against our religion and our sacred fatherland. Attack the enemy like lions, for on your victory depends the life and the preservation of my government and of the three hundred millions of Mohammedans which I have summoned to the holy war by a sacred *Fetva*. The hearts of three hundred millions of Moslems, innocent and oppressed, who are addressing prayers and vows to the Creator, are with you. Soldiers—my children! The duty devolving upon you to-day has never yet been assumed by any army in the world. By fulfilling this duty, show that you are

worthy descendants of the Ottoman armies that once made the world tremble; so that the enemies of our religion and of the State may not dare to desecrate our holy soil nor trouble the peace of the sacred territory of the Hedjaz, which contains the Kaaba of God and the venerated tomb of the Prophet. Show unmistakably that we have an army and a navy that know how to despise death for their Sovereign, and who know how to defend by their arms their religion."

This was published in the Constantinople papers and elsewhere.

Never has there been such a solemn and official and widespread call for a holy war as was sent out from Constantinople, beginning with the sermon of Oubeid Ullah Effendi in the mosque and ending with the Sultan himself, as was sent out to Moslems throughout the length and breadth of the world to the—well, they say three hundred millions of Moslems, though probably two hundred millions is nearer right—to rise and join forces against non-Moslems in holy war.

MOSQUE OF ST. SOPHIA, CONSTANTINOPLE

The Outcome

What has been the result? After that sermon in the mosque, the congregation broke up and went home in peace and quiet, and right in the city of Constantinople, among the Turks, there have been a large number of leading Mohammedans, including the heir to the throne, the Grand Vizier of the Sultan himself, who were stoutly opposed to entering into this war.

Not long ago, in a city in Eastern Turkey, eleven thousand men set out to fight Russia. Only four thousand reached the frontier. Seven thousand deserted on the way. In a city in Northern Syria a regiment of Arabs was assembled to fight in this holy war. In a single night three hundred deserted. There has been no demonstration, even in Constantinople, the home of the Sultan, and of the Sheik-ul-Islam, the place of the Mosque of Saint Sophia and of the Conqueror. The greatest demonstration was in exultation at the abolition of the capitulations freeing Turkey from the domination of the foreigner; but there was no demonstration on the subject of the holy war.

This seems to be conclusive proof that we need never again talk, or think, or write in fear of a holy Moslem war. If the Sheik-ul-Islam and the Sultan of Turkey

could not together at this critical time arouse Mohammedans for a holy war, there will never be a time when it can be done. It is a demonstration that the solidarity of Mohammedanism, as a national religion, is broken. There seems to be no impulse on the part of the Egyptians to respond to the call for a holy war. They are no longer moved by a militant religious impulse. They may be as profoundly religious as ever, but they prefer to remain loyal to the local government than become involved in a war upon the side of Turkey which might cost them their material prosperity and good government. Good government and prosperity have become more valuable than religion. This has been proved also of Arabia; and the seventy millions of Mohammedans in India. In India and Egypt there has been a decided demonstration of loyalty to Great Britain. All this has proven that we can set on one side forever any fear of any possibility of a Mohammedan holy war against Christendom.

Should There Be a Christian Holy War?

On the other hand, is there a Christian holy war? Do not the facts that I have here given make it clear that there is a call for a Christian advance in behalf of the Mohammedan world? The Mohammedans throughout the Turkish Empire know that their religion is losing its power. They regret it and they speak freely of the fact. We see many evidences that Islam has not the same hold upon its subjects that it had even a generation ago.

There is a single college in Turkey where, at the beginning of the war, there were more Turkish boys than four year ago were to be found in all the Christian colleges of the Turkish Empire. The Mohammedan world has been more open, and will be after this to the Christian approach than ever in the history of Islam. The times are ripe. If I had the opportunity I would like to read to Christians in all the world that sermon delivered in the mosque and call upon Christians in practically the same terms to prepare for a holy war to carry into the Moslem world the gospel of salvation and peace.

This Task Requires Patience

This task will require infinite patience. The Mohammedan does not know Christianity. In these thirteen hundred years he has not learned the heart of Christ. He comes to the question with dense prejudice. We must begin with the children. We must labor for a generation or more before we can break down the awful prejudice and get them to appreciate what Christianity actually means. The effort will require infinite patience.

Thorough Preparation

The task will require careful and prolonged preparation.

One of the reasons why we have made so little progress in our attempts to preach to Mohammedans is that we have been unprepared. I was sent as a missionary to the Mohammedans without any preparation as to knowledge of Mohammedanism. I knew nothing of their religion; I knew nothing of their language. We must prepare with great care for this holy task. We are just beginning to prepare men and women to go to Mohammedans and present to them the Gospel of Jesus Christ so as to arrest Mohammedan attention and bring Mohammedans to Christ.

Until recent years we have made little real preparation in the way of producing a literature for Mohammedans. We have translated old tracts prepared for Christians in America into languages read and spoken by Mohammedans, believing that we were rendering the Lord a service; but we have not set out to produce a literature suited to bringing the teachings of Jesus Christ home to the thinking classes of the Moslem world. This is exactly what this Society is set up for and is actually doing in Egypt. It is serving the entire Mohammedan world. It is meeting the need through the Turkish Empire, in Persia, in India. We must have missionaries prepared, but we must also have literature prepared for the purpose of presenting the Gospel to them as it should be presented.

United Action

We must combine Christian forces for this great task. It is so great that we must do it together. There is no one communion that can face Mohammedanism successfully alone. There must be a triple alliance. We must extend the alliance into the twentieth power. The Christian forces must join hands in all their wealth and strength and faith, and move into this world of Islam.

The Christlike Spirit

Our methods must be Christian.

I am going to read from a letter a missionary has recently written me from Turkey in the midst of the war, surrounded by this Mohammedan problem:

"There are two possible ways of dealing with Moslems. One is the sword—a method which has been tried in the past, with sad results for both parties, in that it has left in Moslem hearts a heritage of hatred for even the Christian name. The other method—so largely untried—is that of genuine sympathy and friendship.

"It is a new experience for the Moslem to be sought by the Christian as a friend, and for a time we may expect occasionally some degree of suspicion. But we are satisfied that 'invincible good-will' will, in the end, win out, and already there have been indications of a new and more friendly attitude on the part of many Moslems toward us.

"The curse of this land during thirteen centuries has been the hatred which has existed between Christian and Moslem. Has not the time come when there should be a definite attempt to change this deplorable condition, and are there not a thousand and one reasons why the Christian should be the first one to hold out his hand? We are determined to look upon the Moslem, not as an enemy, but as a brother, and our desire is to act a brother's part. We have confidence in the nature of the response which we will meet.

"We believe that the ultimate solvent of the racial and religious animosities is the spirit of Jesus Christ, but this spirit can never find expression in crusades, either of the sword or pen. It is the spirit of self-sacrificing love and can only adequately exhibit itself in Christian service. Our firm conviction is that our Moslem brothers will never be driven into the Kingdom of God. They must be attracted—loved—into it."

You remember what Deborah said to Barak in one of the dark periods of Israel's history, when the enemy was massed in great numbers and the army of defense was small. She said, "Up, for this is the day!" Cannot we—should not we as Christians take that as the motto and text for our holy war? "Up, for this is the day!"

A Few Typical Reports from the Field

A pastor in Central New York writes: "The effectiveness of the campaign in our city is not easily calculable. Spiritual and material returns already appear, one of which is a deepened interest and sense of loyalty on the part of the canvassers. Every church participating in the conference either has inaugurated or anticipated a canvass."

From a Baptist church in another city comes the word: "Nine teams of two men each made the canvass of the resident membership of our church on one Sunday afternoon. By this canvass our weekly offerings increased for current expenses 25 per cent., for benevolences 50 per cent. The Christian fellowship and spirit of service manifested by the canvassers and those solicited are even a greater event than the increased offerings. This canvass would not have been made had it not been for the conferences held in our city. Other churches have either had the canvass or will soon take it up."

In summing up the results of the conference held in his city, a pastor in the South writes: "It has enlisted more people; it has deepened the spirituality; it has broadened their vision; it has united the people, and it has enlightened them."

The *Congregationalist* of January 28, in a report of the simultaneous canvass in New Haven, following the conference there, states that the results financially and otherwise were gratifying. In one of the churches, it says, "More was pledged than the renting of the pews brought in the year preceding. As a consequence, the ecclesiastical society has voted to discontinue the rental of pews and adopt the weekly offering system."

One city reported 3,000 men engaged in a simultaneous canvass. Sixty-nine churches in Western New York show the following

gains as a result of the work last year:

Increase in number of contributions to church support	5,160
Increase in number of contributions to missions	5,341
Increase in missionary offerings	$31,185
Increase in local church offerings	$64,732

Can such things take place without the tides of spiritual power rising to a greater height, as there come to the people a clear vision of the world's needs and a realizing sense that it is the central task of the church to supply these needs? But this does not mean that we are not to continue to lay emphasis upon the fact that methods alone are not sufficient and that only as dependence is placed upon the Spirit of God is success assured.

In a Large City Church

The question is sometimes asked whether a large city church can successfully adopt the better methods of missionary education and finance. There is but one answer to that question. It can if it has a group of the right kind of men who believe in the plan and are willing to work it.

One church of 1,391 members, giving $22,000 last year for all objects, has recently made the canvass. The first 800 approached pledged more than was given by the entire church last year. Only one member raised any objection.

A very interesting report comes from the Central Methodist Church of Detroit. Organized in 1810 with seven members, it has grown until now it has 2,000. Starting with one little cheap building, to-day it has a fine group of structures on one of the city's most prominent downtown corners, valued at no less than one million dollars. Until two years ago the practise of taking occasional collections for benevolences was in vogue with the usual result. With its membership of 2,000 scattered throughout the city of 650,000 people, the physical task of conducting an every-member canvass was exceedingly difficult. Some said it couldn't be done, and prophesied failure if it were undertaken, but with an enthusiastic group of men nothing is impossible.

One hundred men participated in the first every-member canvass for benevolences in April, 1913, and efficiently and quickly finished the task. The number of givers to the regular benevolences was increased about 33⅓ per cent., and the amount secured rose from $7,958 to $22,971, an increase of $5,013, or 63 per cent.

So great were the benefits from this canvass that by common consent it was decided to conduct a combined current expense and benevolence weekly-giving duplex-envelope canvass, which was carried through five months after the first one. Subscriptions to the benevolences were maintained at the previous high mark, and those for current expenses increased 50 per cent. The following Easter the Sunday-school missionary offering went from $1,200, of the previous year, to $2,550, and the plate collections for church and charitable purposes nearly doubled. This canvass was followed by one for purely social and spiritual purposes in May, 1914, and in July last, with faith so strengthened by the former achievements, a campaign was carried through for a fund for special purposes, which resulted in securing $108,500, although before the every-member canvasses it was thought impossible by the most optimistic to secure more than $60,000. This last canvass was put through during the hot vacation period. Some remained home from their vacation in order to take part in the canvass.

But this is not the whole story by any means. During the eighteen months covered by the report, God's blessing rested upon the church, as witnessed by a continuous revival and the addition of seven hundred and fifty to the membership, about half on confession of faith.

An Ideal Every-Member Canvass

Under this caption there appeared in the *Boston Transcript* the latter part of January a report of the canvass in the Second Congregational Church in Beverly, Mass., which resulted from the conference held in that city last year. The article says: "The pastor had declined to allow any but men on the canvassing committee, and had also determined to have a committee of sufficient strength and size to do the work quickly and efficiently. As a result, twenty-four men were secured, although the resident male membership is but twenty-nine." After describing the training of the canvassers, their dedication to the task at the Sunday morning service and the canvass in the afternoon of the entire constituency of 300 families (about two-thirds not being church members), the article proceeds: "Not until 7:30 did the last canvasser come in, but his report brought the total amount up to

$250 beyond the home expense budget. The missionary budget was also exceeded. The number of people pledging was increased from 64 to 172, or 170 per cent. Moreover, there were still 50 more calls to be made on families that were not found at home. As the teams came in the enthusiasm steadily increased, until at the end the conclusion was unanimous, not only that the plan was a good one, but also that there must be more co-operation among the same body of men for the upbuilding of the church along other lines. Unless all signs fail, this every-member canvass will mark a turning point in the activities of the men of this church."

Coaching Conferences

Some of the field secretaries are making it a part of their work to arrange for and attend coaching conferences for the canvassers in a simultaneous effort in conference cities as soon as possible after the conferences have been held. This is well worth while and insures a better and more thorough follow-up work.

Some striking figures come from cities and churches where this plan obtains. In one New England city ten churches had joined in the simultaneous effort. In one of these, as the result of the work of the canvassing committee, numbering 150, the contributors were increased from 325 to 850, a gain of 162 per cent., and the gain in contributions both to home expenses and benevolences was over 100 per cent.

One church in a Maine city reports a gain of 600 per cent. in the amount contributed to benevolences.

Results of a Third Canvass in Lutheran Church, Allentown, Pa.

By Charles K. Fegley, Pastor

We introduced the duplex at the organization of the church about two years ago, so this is our third canvass, and it has been the most thorough one. The other two times the church council did the canvassing, but this year we secured fourteen volunteers. These were trained at two special meetings and commissioned at the morning service, conducting the canvass in the afternoon and reporting in the evening.

The results are interesting because it happens that our gains and losses have equalized each other this year, so we can calculate on the basis of 75 members in each case. I give below the contrasting figures:

1914.		
75 Members.		
70 pledged to current expenses.	$377.28	
65 pledged to benevolences.....	117.90	
1915.		
75 Members.		
75 pledged to current expenses.	383.09	Inc. 1.5%
73 pledged to benevolences.....	124.74	Inc. 5.8%
(The men hope to secure benevolence pledges from the two who failed to contribute.)		
72 pledged to building fund....	286.20	
Total increase for all purposes for 1915 is 60.3%.		

Some of our men have now become workers in introducing the plan in neighboring churches, so the results are most blessed.

Central Christian Church, Detroit, Michigan

An every-member canvass for benevolences and missions and for current expenses was recently made in the Central Christian Church of Detroit, of which the Rev. C. J. Tanner is pastor.

The conditions existing in this church have been rather unusual. Gifts for missionary objects have been in excess of the sums used for local support, so that, as compared with others, this church was in the banner class. There was considerable hesitation about changing the methods of securing the missionary money since the church was doing so well. After mature consideration it was decided to adopt the every-member canvass method for the following reasons: Under the previous plan, while the total contributed to missions was large, there were many members who gave nothing. Again, it was felt that the church was missing the educational effect of weekly giving and of the canvass. In the third place, the former system depended almost wholly on the efforts of the pastor, and it was realized that if he were removed the heart of the system would be gone.

The financial results of the canvass were satisfactory, though not yet fully tabulated. The men who made the canvass were enthusiastic over it. About ninety new subscribers were enrolled. The pastor is delighted that the new system is established in this church.

Ohio

A report has been received from the Methodist Episcopal Church of Wapakoneta, Ohio:

"The total amount for benevolences of every kind reported to the conference in the fall of 1913 was $430. No every-member canvass had been made previous to that time. In 1914, after the every-member canvass was made, we reported $1,025 for all benevolences.

"The current expenses of the church are approximately $1,800, and it has been the history of the church up to and including 1913 that at the end of the year the official board had usually a couple of hundred dollars to raise in order to clean up the year's debts. At the end of the year 1914 we cleaned up every debt, paid the pastor an additional $100 and had some money left. In addition to that the official board asked the membership for $1,000 to make some repairs, and they gave $1,200, and did it after less than four hours' work by the committee.

"I might add that the canvass that we made was not nearly as systematic as it should have been. The fact is, our church could pay another $1,000 just as easily as what it is paying if the proper canvass were made. We just scratched the surface, yet the results were more than we expected."

Pittsburgh Division

From McKeesport, Pa., comes the following word:

"I believe that the United Missionary Campaign, as put on in our city, has been productive of much good, and that many of the churches will experience a permanent stimulation because of this campaign."

A letter from one of the pastors in Marietta, Ohio, where they have just conducted an every-member canvass, reveals the fact that their gain already in the number of those contributing to church support is over 43 per cent. Their canvass is not completed and they say it will be over fifty per cent. The number contributing to benevolences will be increased by more than sixty per cent.

It was said at Tarentum, Pa.: "The messages were so forceful, the needs presented so great, and the effort to meet them so far so small, that it was a very thoughtful audience that filed out of the church. No church in the community would have held all the people who should have been there, but the gathering was representative, comprising as it did the more active members of all the churches, and this coming year will undoubtedly see a great advance, not only in giving, but in the missionary spirit that begins with the one next door and stops only with the last man and the last woman at the ends of the earth."

Some results reported from every-member canvasses:

At Butler, Pa. (Lutheran Church)	
Increase in number of contributing members	33⅓%
" " pledges for current expenses	20%
" " " " all benevolences	25%
" " " " all purposes	21%
Columbus, Ohio (Wilson Ave. Church)	
Increase in number of contributing members	14%
" " pledges for current expenses	25%
" " " " all benevolences	32%
" " " " all purposes	28%
Columbus, Ohio (St. Clair U. B. Church)	
Increase in number of contributing members	24%
" " pledges for current expenses	30%
" " " " all benevolences	41%
" " " " all purposes	31%
Cleveland, Ohio (Windemere Presbyterian Church)	
Increase in number of contributing members	78%
" " pledges for current expenses	41%
" " " " all benevolences	220%
" " " " all purposes	63%
Newark, Ohio (First Presbyterian Church)	
Increase in number of contributing members	39%
" " pledges for current expenses	21%
" " " " all benevolences	70%
" " " " all purposes	29%
Wheeling, W. Va. (First Baptist Church)	
Increase in number of contributing members	35%
" " pledges for current expenses	32%
" " " " all benevolences	188%
" " " " all purposes	60.7%

Canada

The annual meeting of the Canadian Council of the Laymen's Missionary Movement was held in Toronto, Saturday, January 16, at the Central Y. M. C. A. For the first time the meeting was made public, and about two hundred very representative clergymen and laymen had luncheon together, with Chairman John A. Paterson, K. C., presiding.

A number of wall charts indicated the progress of the past six years in the gifts to missions by the different communions throughout Canada, and the united gifts in the city of Toronto. A map of Canada occupied a prominent position, and small flags were located at points where conferences had been conducted within the year. While there had been a few in the central provinces, by far the greater number had been held in the provinces of the extreme east and west. Another map

showed the plans for January, which were to cover two counties in Western Ontario until practically every congregation was brought into touch with the message.

The report of Secretary Caskey told in more detail of the work done through the year, some of the experiences and clear results, and what other men had to say of it all. Liberal gifts had been made possible in many places to Belgian Relief, Red Cross and Patriotic League funds, because of the training of the past six years along missionary lines, and yet these appeals make it much easier to secure gifts to missions in many places. The Anglican Church Mission Board had closed its books that day, showing an advance over the previous year of $15,000. The total gifts to missions by Canadian churches in 1913-14 were $2,953,588, as compared with $1,492,660 in 1908-1909.

Practically all the communions in Canada have now officially endorsed the weekly envelope and the every-member canvass, and at a number of points a simultaneous canvass followed the laymen's meetings. The extreme points visited in the year were indicated by good reports received from the two mining towns, Nanaimo, on Vancouver Island in the Pacific, and Glace Bay, Cape Breton, on the Atlantic.

J. Campbell White was present, and in addition to his strong message concerning missions and the Laymen's Movement, presented the absolute necessity of the Church in these days being on a war basis, the individual living a life that wins and the whole communities co-operating to handle the work of the Church as has never yet been done. This resulted in a call for a conference Sunday afternoon, and this was followed by others in the next three days.

Twenty-five Missionary Services for Men

Suggested by the Kansas State Sunday School Association

1. Serve on the class missionary committee.

2. Serve on the church missionary committee.

3. Promote an annual church-wide mission study campaign.

4. Conduct one of the discussion groups, for men or young men.

5. Aid the church to make effective the United Missionary Programs.

6. Help make missions a normal part of every organization of your church.

7. Furnish the church bulletin with fresh missionary items.

8. Make a larger use of the press for the extension of Christian truth.

9. Distribute widely some of the leaflets of the Laymen's Missionary Movement.

10. Be a missionary intercessor.

11. Assume a prayer-responsibility for some definite work and worker.

12. Promote prayer groups, meeting in different homes.

13. Be an "hilarious giver" of "the tenth and beyond."

14. Be one of the canvassers for the annual every-member canvass for the weekly offering to missions.

15. Assist personally and financially the community philanthropies.

16. In co-operation with other churches investigate and meet the religious needs of the community.

17. Participate in Gospel Team work, holding evangelistic meetings in shops, places of business, and in the open air.

18. Visit rural Sunday-schools, aiding by address or song.

19. Help carry the Gospel to the neglected adjacent rural communities.

20. Hold religious meetings in jails or hospitals.

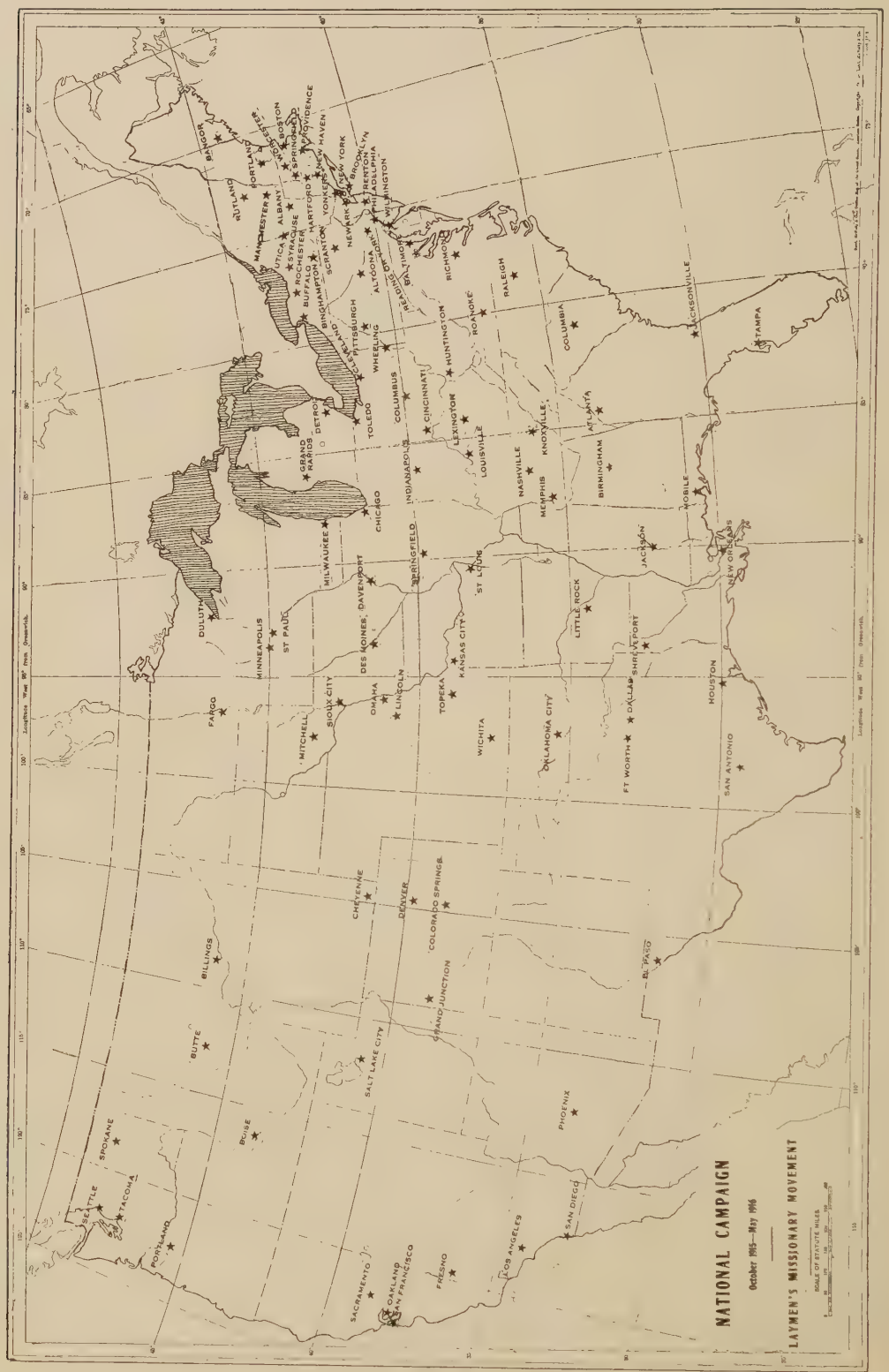
21. Show friendliness to foreigners, conducting English classes and giving pleasant evenings with stereopticon pictures.

22. Correspond with social service workers and missionaries.

23. Help your church maintain a parish abroad.

24. Support a substitute Christian worker on the foreign field.

25. Discover and help train missionary leaders and missionary recruits.


NATIONAL CAMPAIGN
October 1955—May 1956
LAYMEN'S MISSIONARY MOVEMENT
BANGOR
PORTLAND
BOSTON
SPRINGFIELD
PROVIDENCE
RUTLAND
ALBANY
NEW HAVEN
MANCHESTER
UTICA
SYRACUSE
HARTFORD
NEW YORK
BROOKLYN
TRENTON
PHILADELPHIA
WILMINGTON
ROCHESTER
BUFFALO
BINGHAMTON
SCRANTON
NEWARK
ALTOONA
RICHMOND
RALEIGH
JACKSONVILLE
TAMPA
COLUMBIA
ROANOKE
HUNTINGTON
WHEELING
PITTSBURGH
COLUMBUS
CINCINNATI
LEXINGTON
LOUISVILLE
NASHVILLE
KNOXVILLE
ATLANTA
BIRMINGHAM
MOBILE
NEW ORLEANS
MEMPHIS
JACKSON
LITTLE ROCK
SHREVEPORT
DALLAS
FT WORTH
HOUSTON
SAN ANTONIO
EL PASO
PHOENIX
SAN DIEGO
LOS ANGELES
FRESNO
SACRAMENTO
OAKLAND
SAN FRANCISCO
PORTLAND
SEATTLE
TACOMA
SPOKANE
BOISE
BUTTE
BILLINGS
SALT LAKE CITY
GRAND JUNCTION
COLORADO SPRINGS
DENVER
CHEYENNE
OKLAHOMA CITY
WICHITA
TOPEKA
KANSAS CITY
ST LOUIS
SPRINGFIELD
INDIANAPOLIS
CHICAGO
MILWAUKEE
DAVENPORT
DES MOINES
OMAHA
LINCOLN
SIOUX CITY
MITCHELL
FARGO
MINNEAPOLIS
ST PAUL
DULUTH
GRAND RAPIDS
DETROIT
TOLEDO
SCALE OF STATUTE MILES

Main Objectives *of the* National Missionary Campaign

1. To consider new world conditions and America's enlarged responsibility.
2. To study the missionary progress of recent years.
3. To project plans looking toward the accomplishment of our whole missionary duty.
4. To emphasize the adequacy of the Gospel to meet modern social conditions.
5. To increase the spiritual power and efficiency of the local church.
6. To secure the general use of the best methods of missionary education and finance.
7. To inspire laymen to take their part in the extension of the Kingdom of Christ.

The Gospel in a Progressive City

Experiences in the Recent Evangelistic Campaign

By George Sherwood Eddy

Young Men's Christian Association Secretary for Asia

We have just visited beautiful Hangchow, the former capital of China, the southern center of classic culture and conservatism, which so long excluded the missionary and scorned the Gospel. Arrived in the city we hastened to the modern theater where the meeting was to be held. The Confucian owners had granted us the theater for three afternoons, cancelling an important theatrical engagement and refusing to take several hundred dollars a day, which was the usual charge. Inside the theater we found over two thousand five hundred students, while outside two thousand more were standing patiently for an hour waiting their turn to get in. After delivering our message to the first audience the theater was emptied and instantly filled to overflowing, while the address was repeated. The Military Governor, who was to have taken the chair, at the last moment was compelled to send his representative to open the meeting for him. After we had spoken frankly on the desperate need of China, the graft, corruption and moral destitution of the country, we expected a smaller audience on the second day. On our arrival at the theater, however, we found it filled with twenty-five hundred students and the doors closed. Two thousand men were again kept standing in the street for over an hour waiting their turn to get in.

Reaching the Students of a Whole City

The whole student body of the city, numbering four thousand in all, came out to the meetings, and in addition the officials and leaders of education and of trade. The Civil Governor granted a half holiday to the students for three successive days to attend the meetings, and on the second day his representative took the chair. After we had spoken for an hour on Jesus Christ, an opportunity was given for those who wished to join Bible classes to do so. More than a thousand students enrolled themselves as inquirers. Four years ago, immediately after the meetings, the principals and teachers of the government colleges had forbidden the attendance of the students at Bible classes and opposed our work. This year, however, these same principals invited us to a banquet, thanked us for helping them in their work for the students, and received cordially an address in which we asked for the opening of the government schools to voluntary Bible classes. One is deeply impressed in going from city to city with the open-mindedness of the Chinese leaders to-day. Our interpreter at these meetings was Mr. C. T. Wang, the young Christian statesman of China, formerly a member of President Yuan's Cabinet and Vice-President of the National Senate. He is now National Secretary of the Y. M. C. A. with Mr. Brockman.

The Gospel and the Officials

On the second night the Military Governor, the Civil Governor and the officials of the province invited us to a banquet. After dinner the Governor requested me to address them. I showed him a series of charts which revealed the economic destitution of China compared to other countries, and which plainly showed the moral bankruptcy of the nation. I then spoke of Christ as the only hope of China. I quoted the instance of Sergius Paulus, the Roman Governor, who believed when the Gospel was presented to him. I shall never forget the scene on that night. It was a privilege of a lifetime to present the message of Christ's Gospel to these rulers of the most progressive province in China. Two men stood out as leaders in that group. There was the young Governor, less than thirty-five years of age, a soldier in the revolution, now a general and the ruler of seventeen millions in this enlightened province. Beside him sat his young Secretary of State, Mr. S. T. Wen. A few years ago this young man was a Confucian agnostic, knowing little of Christianity.

An officer in the navy, he later became secretary to several governors. With the Governor he was one of the leaders of the revolution which made China a republic. Three years ago he came to this province to act as Minister for Foreign Affairs and Secretary of State for his friend, the young Governor. Last year he came to Shanghai as the Governor's representative to attend a banquet tendered to Dr. Mott and myself to request a modern Young Men's Christian Association building for the city of Hangchow. Immediately upon his return, at his recommendation, the Governor gave a splendid lot covering two and a half acres of the most valuable land in the center of the Manchu City, worth many thousand dollars. Side by side the young Governor and his Secretary of State carried on the great fight against opium when this province turned the scale and strengthened the hands of the leaders of national government in their effort to put down this evil.

The Decision of Mr. Wen

Together the young Governor and his Secretary of State next fought the evil of prostitution, and there stands to-day a great block of modern buildings vacated when these men drove from the city this invasion of licensed evil from the port cities. Together these men saved their province from the threatened rebellion of last year. Together they have led in the era of prosperity and progress in the modernizing of their ancient capital, the advance of education and the righteous government of this model province.

After I had stated the claims of Christianity, while my interpreter was speaking with the Governor, I went over to the Secretary of State and said to him: "The Ethiopian official said to Phillip after he had heard the Gospel, 'What doth hinder me to be baptized?' I ask, 'Will you become a Christian?'" He said, "I will." "When will you receive baptism and join the church?" I asked him. "Next Sunday," was his prompt response. On the following day this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke out into applause when he made this bold statement. He is probably the strongest man in his province to-day. On Sunday this young man was baptized, and on that day, fulfilling the request of President Yuan Shih-kai from Peking for a day of prayer for peace, the young Governor and his Secretary of State ordered prayer for the peace of Europe and the world to be offered in all the cities of his province. Truly the Kingdom is coming in China.

By Their Fruits

During the past twelve months the Young Men's Christian Association has entered upon its career as an organized force in the life of Hangchow. A Buddhist priest tried some months ago to enlist the help of Mr. Wen in securing from the government a piece of land in the Manchu City for a temple site. The Commissioner declined to help him. The priest urged that the government had helped the Young Men's Christian Association, a religious organization, and that in a republic standing for religious equality like generosity should be given the Buddhist organization he represented. Mr. Wen replied, "I have met many Y. M. C. A. men and have found them to be men of strong bodies, clear minds and clean hearts. I do not think this is commonly true even of your priests. When you are in a position to show me that your work produces the same kind of results as the Y. M. C. A. does, come to see me again and I shall be glad to help you."

Results of the Whole Campaign

The results in Hangchow were repeated with variation in all the fourteen cities included in the tour. Let me now gather up two or three outstanding facts from the tour of the last five months in China:

(1) The remarkable attendance, which is an index of the present evangelistic opportunity among the students and official classes of China. Last year, during the tour with Dr. Mott, the student audiences in China averaged two thousand a night; this year there was an average of more than three thousand at each public meeting. The total attendance for last year at the evangelistic meetings was 78,230; this year it was double that number. While last year there were seven thousand inquirers, this year there were over eighteen thousand, the Fukien Province alone reporting 8,894. Foochow reports the first fifty non-Christian students already baptized. Canton reports over seventy. A Buddhist

FOUR THOUSAND STUDENTS LEAVING THE EVANGELISTIC MEETING IN THE FORBIDDEN CITY

priest from Amoy has just sent me his sacred robes, bell and drum, with his Buddhist Scriptures, and has entered the Christian life after fifteen years of fruitless search for peace in a Buddhist monastery.

(2) The remarkable co-operation on the part of the officials of China. From the President down the leading officials received us with great cordiality, hospitality and openness of mind. The Vice-President and the Governors of the provinces we have visited have entertained us and requested us to address them, giving us the priceless privilege of bringing publicly before many of them for the first time the claims of Christ and the opportunity to present Christianity as the only adequate solution for China's crucial problems. These officials have in some cases taken the chair at meetings, erected pavilions for the evangelistic meetings, or sent proclamations through their city or province with favorable announcements of the meetings. They have for the first time as a class given eager attention to the public presentation of Jesus Christ and his Gospel, and have by their remarkable openness of mind thrown open to us not only the official classes, but the students and leaders of China for a great evangelistic movement.

(3) The development of the new province-wide campaign will make possible the reaching in time of the remotest country district of inland China. We have now proved the success of this new method of training the Christian leaders of a province, sending out the workers two by two to visit the secondary cities and from these in turn carrying the Christian message to the outlying towns and villages. In each of the thirteen cities of Fukien the results were beyond our highest expectation. In some towns the mayor, with nearly all the leading officials and government teachers of the city, joined Bible classes and became inquirers after the meetings. Already other provinces are demanding similar campaigns for next year. After four thousand years of preparation and a hundred years of missions, the doors are thrown wide open in China for reaching the officials, the educators, the students, and the leaders of a nation that numbers one-quarter of the human race. Already there are signs of the beginning of a Confucian revival which indicate that this opportunity will not be prolonged indefinitely. We must press our advantage immediately in the length and breadth of the Chinese Republic. And yet, just in the hour of this supreme opportunity, comes the news as I

start for America of the terrible financial stringency at home, caused by the war. To call for retreat, retrenchment or the closing of work at a time when China is thus open would be disastrous beyond computation. Succeeding centuries may not bring back the opportunity of this decade. As the former Vice-President of the Senate said to me: "Give us a decade and we can have the leaders of China for Christ."

Encouragements in the Far East

By Fletcher S. Brockman
Young Men's Christian Association Secretary for China

Address Delivered at the Annual Missionary Dinner Arranged by the Missionary Education Movement, Fifth Avenue Restaurant, N. Y., January 12, 1915.

The word "encouragement" seems almost anomalous since the fateful days of last August. As the news has come from Europe day by day, the disaster into which the world has been thrown has grown in magnitude and horror; but there are encouragements on the foreign field. The very catalog of them without comment would keep us the entire evening. From all countries of the foreign field there come indications of deepening seriousness, not only on the part of Christians, but of non-Christians as well.

But I have deliberately chosen to-night not to attempt to catalog these encouragements. In the land from which I come there is a movement among the educated classes toward Christianity. This movement is intimately and directly associated with almost one-half of the non-Christian world. It is so widespread, so large in its possibilities for both good and ill, that I have thought it better to center our thought upon it than to glance at a multitude of encouragements.

A Difficult Problem

The educated class of China has been styled the "Gibraltar" of the non-Christian world. In all the history of Christianity there has been no class which has presented a more determined, united and intelligent opposition to Christianity.

The first hundred years of Protestant missionary effort in China failed to break the solidarity of their opposition. It is true that a Pastor Hsi or a Van Tzu-mei, a leader here and there was plucked from the ranks of the opponent, but as a whole they had, up to 1905, stood in almost unbroken ranks with drawn bayonets resisting every advance of the Church.

Even the high-class Hindus and the fanatical Mohammedans have been less difficult to reach. The Confucianist seemed pickled in his peculiar philosophy and impervious to Christian influence. The opposition may be properly described by saying that every atom of his being seemed in opposition to every atom of the being of the Christian worker. This opposition was based upon an essential difference in the spirit and trend of Christianity and Confucianism. The very genius of Confucianism is to look backward. Its millennium is in the past, its worship that of dead ancestors. The exact opposite is true of Christianity. Its millennium is still to come. Its future is touched at every step with a deepening glory.

The Real Rulers of China

Now this body of men so antagonistic to Christianity have been for two thousand years the real rulers of the Chinese nation. The Mongol, Chinese and Manchu dynasties have come and gone, but their sway over the hearts and lives of the nation have endured unchanged and unchanging. All officials have been drawn from this class. They have made the literature, taught the schools, controlled public sentiment. No nation was ever so completly in the hands of a class. The problem of reaching China has never been that of influencing 400,000,000, but the 1,000,000 members of the literati. Capture them and every stronghold has fallen. This class has not been a fixed caste like the Hindu nation in India. Its members have, on the

other hand, always been drawn from the common people. Any man who could stand the rigid examinations was admitted into the charmed circle. It was thus automatically kept in close touch with the rest of the nation.

The problem with Protestant missionary effort in China for the past one hundred years has been to reach a nation under the control of a million men, these million men in the most intense and passionate opposition to the Christian Church.

A Changed Attitude

Such was the situation almost to the time when the Republic was inaugurated. This situation has completely changed, the "Gibraltar" has been shattered and has fallen at the feet of the Church in broken bits. I know no educated class in any part of the non-Christian world who are so open to the Gospel. It is a miracle of God's grace and God's power.

I would that I could make vivid and real to you the power and extent of this movement. If one studies the higher officials of the nation, the presidents and teachers in the government colleges, the students, the members of the ancient literati or the leading merchants in the chambers of commerce, the same story is to be told; almost en masse they are making an earnest, determined study of Christianity.

Not long since the medical missionaries met at the Convention of the Medical Missionary Association in Peking. The president, on his own initiative, extended them a reception and cordially expressed his appreciation of their work. Gifts have been pouring in during the past two or three years to hospitals, schools, colleges, Young Men's Christian Associations, and even to churches, from non-Christian givers. The Governor of Hunan is contributing $25,000 Mexican per year to Christian work.

The Evangelistic Campaign

The most striking illustration of the depth and extent of the interest on the part of this class is the evangelistic meetings that have been held for them during the past three years. When Dr. John R. Mott and Mr. Sherwood Eddy were in China two years ago, arrangements were made in fourteen important cities to hold meetings for the influential classes of the community. The story of these meetings has been so often told that I do not need to repeat it here to-night. Their attendance of over 75,000, with 7,000 inquirers, we supposed would prove the high-water mark of interest. The exact opposite has been true. During the past few weeks another series of meetings has just closed. These were held under the leadership of Mr. Eddy in fourteen leading cities, covering almost the same ground as that by Dr. Mott and himself two years before, and in addition twelve smaller cities in one province. In the meetings of this later series the attendance has been an average of 3,000 per night. This attendance has been maintained, although the meetings have been held rigidly to their purpose of reaching the influential classes and only those have been admitted who had tickets. The number of inquirers has reached 18,000.

C. L. MAY, OF CHANGSHA, AND GEORGE SHERWOOD EDDY

The Response of the Officials

The attendance itself is significant, but there are more striking indications still of the interest in most of the cities, especially those visited in the latter part of the campaign, such as Amoy, Foochow, Hangchow and Changsha. Here the Governor invited Mr. Eddy to a feast with the leading officials, after which an opportunity was given him to fully present the Gospel. On other nights banquets were extended in the same way by college professors and presidents and by chambers of commerce, always with time for a speech. In some meetings, high officials of national reputation openly professed Christ, and have since borne testimony by word of mouth and by transformed lives to the power of Jesus Christ. The meeting in Peking was held in a tabernacle within the Forbidden City, near the Temple of Heaven. Holidays or half-holidays were given by Government schools to allow the students to attend the meetings. The Governor of Foochow sent word to the twelve provincial cities in which meetings were to be held, calling attention to them and suggesting that the officials co-operate. The President of the Republic himself received Mr. Eddy and warmly expressed his interest in the work. The Vice-President arranged for an evangelistic meeting in his own home. From one end of the country to the other, from those provinces bordering on the snows of Siberia down to the tropics, from the east to the extreme west, there is a movement on the part of this class of men toward Christianity.

This eagerness to hear the Gospel cannot be charged to idle curiosity. Men were willing to sit in the meetings by the hour. Strong men were in tears. Even when the rain poured through the temporary auditoriums they sat through it, eagerly listening to the message.

The Great Need of China Is Christ

What is back of this? What has brought it into being? This is a large question. No doubt a thousand influences have united to undermine the power of Confucianism in the lives of these men and create this hunger for the truth of Christianity. Certain it is that this is the last step in a long quest for the strength and power of the western nations. "Wherein," China has cried, "lies the strength of the Samson of the West?" Militarism was the first answer which was tried and found wanting. Modern industrialism was another answer, which proved equally futile. Education was still another. The old system of education was abolished and a modern American system established in its stead. This also proved a disappointment. Finally George Washington was adopted as their patron saint, a Republic was established, and they said: "Surely now we have uncovered the secret of his power"; but this, too, proved a disappointment. When the Republic was established the power of Confucianism was broken, because Confucianism assumes a monarchy. Breaking the power of Confucianism meant much for religious liberty, but it also meant the loss of their moral standards. Confucianism had been a very poor religion, but its ethics are higher perhaps than those of any other non-Christian system; they having exercised for centuries a powerful moral influence. When their sanctions were destroyed, moral degeneracy set in to an alarming degree, and the corruption during the early days of the Republic was greater than under the Manchu Dynasty. This state of affairs has alarmed the more thoughtful part of the nation. Many have been brought to the conviction that Christianity is the one element in Western civilization which has not been tested, and that probably in this lies the real strength of the great peoples of the West.

Influential Testimony

I was talking with a prominent merchant in Peking. Though not a Christian, he is a patriot and greatly exercised at the present condition of his country. As he is a busy man, I had expected to be with him ten or fifteen minutes. Instead, he kept me for perhaps an hour and a half. "What can we do to make our country strong? What can we do to get rid of the sin and corruption?" were the questions which in one form or another he plied me with. "I can see but one answer," was my reply. "There is but one answer for your country or for my country. Christianity, to my mind, is the answer." "You are right," he exclaimed with deep passion, "that is exactly the conclusion to which I have come." A little later he dropped in at one of Mr. Eddy's meetings. After leaving the meeting he went to the office of the Bible Society and said to the agent, "I want to

know what is the most expensive Bible you have." The agent showed him one for $2. "I will take that," he said. "I want it for my own use. Send me in addition 2,000 copies. I want to distribute them among my friends."

I was talking with a very high official of the Government and an intimate friend. I said to him, "What do you consider the great problems of China at the present time, those of internal or foreign affairs?" "Why, of course, internal affairs," he said. "If this is true," I said to him, "name to me the three great problems of internal affairs." He turned to me with evident surprise, and "What do you mean?" I asked. "China must have the Christian religion," he replied. "Nothing short of this can save her."

Throughout the length and breadth of the country there seems to be on the part of this class in the community a deep conviction that Christianity is the one hope of the nation. Thousands are meeting week by week in Bible classes, and hundreds are preparing themselves definitely for baptism, and already conversions are taking place among men of national reputation. We are face to face with one of the greatest miracles of human history, one of the great facts in all the history of the Chris-

ENTRANCE TO FORBIDDEN CITY, PEKING

I think an implied rebuke, as he said, "China has no three problems; there is but one problem, the problem of righteousness. If we could eradicate sin there would be no problem of the nation."

I was talking with another friend who had held high official position and had before him seemingly a brilliant political career. He said, "I thought when we got a Republic that every problem would be solved, but I now see that we were not ready for a Republic. I see that there were not enough men who, when placed in responsible positions, having to choose between what was best for themselves and best for the country, chose what was best for the country." "Yes," I said, "China needs religion." "No," he replied, "you are wrong."

tian Church, but we will ill-spend the time to-night in simple congratulations upon the fact that one of the great contingents of the enemy, so to speak, has surrendered or that its force is broken. I would rather that we pause and ask ourselves: "What does all this mean to us? What shall we do that we lose not the advantage of the present hour?"

A Call for United Action

The situation is full of peril as well as promise. This movement up to the present time has been a movement of united Christendom in China. There has not been a single Protestant body that has not identified itself with it. All have thrown themselves whole-heartedly in to bring about

this result, but if we are to carry the movement to the next step, and on to complete victory, a fuller co-ordination of forces and co-operation will be required. There are at least two reasons for this. In the first place, the Chinese themselves, especially those outside of the Christian church, are not willing to follow us if we are divided. Secondly, the forces are so small that the entire strength of the Church is required.

Another problem which presents itself is this: The church finds it is unprepared for this great accession of educated men. We have not a ministry ready to deal with the situation, and the leaders of the church must throw themselves with intensity, courage and faith into creating an educated ministry in immensely larger numbers than we now have.

There is another peril growing out of the financial stress and strain caused by the present war in Europe. The church in China must not be handicapped in dealing with this great movement because of lack of funds.

The last responsibility which devolves upon us, in view of the present situation, is the most important—the responsibility to pray. There must be going up from the Church here a volume of prayer night and day, so that it may not be said to us, as our Lord had to say to the nine disciples who could not touch with healing the poor paralytic, "This kind goeth not out, but by prayer and fasting." Let us have rather the spirit of the prophet who would take no rest and give God no rest until Jerusalem was made a praise in the world.

The Latin American Missionary Conference to be Held at Panama, February 10-20, 1916

The Timeliness of the Conference

Many considerations indicate the timeliness of a conference now on the deeper moral and religious problems of Latin America.

The opening of the Panama Canal and the Panama Exposition in San Francisco are drawing the minds of the people of the United States and Canada, and the thoughts of other nations, as far as they can be lifted from their own affairs, to the new era which is beginning for Latin America.

The happy issue of the mediation of Argentina, Brazil and Chile in connection with the Mexican situation produced a new spirit of good-will and confidence toward the United States on the part of all Latin American peoples and created a new atmosphere of friendliness and trust.

The dreadful sufferings and disasters of Mexico on account of its revolutions, and the equally real, though bloodless, hardships of the other Latin American nations, due to the economical disturbance of the European War, have opened the minds of these nations to a yet more anxious search for the principles of national life which will make them self-dependent and secure.

Many new ties are binding together in a community of interest and purpose the nations of North and South America, and the spirit of common religious faith and Christian purpose must pervade all the relationships if they are to be safe and abiding.

The omission of mission work in Latin America from the consideration of the Edinburgh Missionary Conference has made it absolutely necessary that the needs of this great work should have now, without further delay, an adequate independent consideration.

The present world situation has taught the world one supreme lesson, namely, that without Christ and his Gospel, purely believed and faithfully obeyed, no science, or culture, or trade, or diplomacy will avail to meet human need.

What the Conference Can Do

It can awaken in the United States and Canada a deeper, more intelligent and more sympathetic interest in all that concerns the highest life of Latin America.

It can unite the Christian forces of North and South America in a common effort to meet their international and continental problems.

It can spiritualize the new era which is beginning and can strike the notes of religious need and fellowship at a time when the minds of men are turning largely to the commercial significance of the opening of the Panama Canal and the closer relations of North and South America.

It can support the best sentiment of Latin America in its effort to meet the greatest need of all the nations of North and South America, namely, the need of character and Christian faith.

It can give a new heart of hope and courage to the missionary forces throughout Latin America.

It can encourage the strong and growing evangelical churches in Brazil, Argentina, Chile and the other lands.

It can enlist the interest and support of the growing number of strong men in Latin America who realize that evangelical Christianity is the only hope of the American nations.

It can increase the effectiveness of missionary activity, study the best methods of missionary work, secure a larger occupation of the field and promote the fullest measure of co-operation and support.

It can begin a new work of prayer and love in behalf of these nations which God would have bound together in unity and good-will.

Intercession

Our task is too great for human strength. No organization, however perfect it may be, can arouse the home church, send sufficient workers, or grapple successfully with the great spiritual problems in Latin America. Our sufficiency is of God. In proportion to our deep realization of this truth will be the success of the conference and the results following it. As you have read this bulletin you have no doubt wondered how you might help in this great task. You can make no greater contribution than to review these preliminary announcements, and, noting down the things particularly difficult of accomplishment, to give yourself to daily prayer that the Holy Spirit may lead to victory all the forces concerned. Will you not do this individually, and wherever possible in groups also? We should be glad to receive suggestions as to how intercession for the conference could be enlarged.

The Science and Art of Missionary Preaching

An Address Delivered at the Ministers' Convention Rochester, N. Y., December 9, 1914

By Rev. Cornelius H. Patton, D.D.

Mastering and Presenting the Facts

Every morning when I go into Boston from my home in Newton I take a train composed of about ten coaches, all filled with men, and every morning I see what must be considered an extraordinary thing. Every man on that train is buried behind a newspaper, so that as you enter a coach you can scarcely see the occupants at all. I call that an extraordinary spectacle because it cannot be duplicated in any other country than our own. It can be nothing else but a craving for a knowledge of the facts of the world. The substance of what I want to say is that in our missionary addresses we should connect with that motive. I want to put the chief emphasis on the importance of presenting missionary facts from the pulpit.

When leaving the office yesterday afternoon I said to the lady assistant who has charge of our publicity work, a trained journalist who is putting missionary facts into two hundred newspapers and in such form that they are eager for them: "What shall I say to the ministers about missionary preaching?" She said: "Tell them to forget that they are ministers, to forget

that they are preaching sermons, and just for once to imagine themselves to be not ministers, but lawyers presenting their case, marshalling their facts gathered from all over the world and determined that they will convince a jury."

It is a fact that men are more convinced by facts than by arguments. They certainly are not convinced by arguments unsupported by facts. When you are trying to convince a man who is indifferent or opposed, the natural attitude is for him to stiffen up and to try to combat your views. But when you give him a volume of interesting and compelling information, he finds himself in an attitude of sympathetic attention. I think you will agree with me that we have come to our greatest convictions, not as a result of some wise man's argument, or through some conscious logical process, but from the facing of the realities of life. Where did we get our belief in God? Did anybody ever argue us into believing in our Maker? Rather we have lived among his works and so have been compelled to faith. Where did we get our love of country? It was not because somebody reasoned about the United States, but because we became familiar with the facts regarding our country's attractiveness and worth. In regard to father and mother, did anyone ever venture to argue with us that we should love them, or did their gracious presence in the home tell its own story and produce its own effect? It is much the same with our missionary convictions. We grow into them by living with the facts. Demonstration is needed in our sermons more than argument. I fear we ministers do not realize how strongly we are held by the habit of developing themes, analyzing principles and expanding texts, and how little use we make of the lawyer's art of marshalling the facts in a compelling way. I fear some preachers look down upon such a process as lacking in intellectuality. I maintain it is a difficult and altogether worthy feat to select, arrange and launch a body of useful information before a modern audience. I also maintain that there is nothing more needed in the realm of missions. In an age of missionary achievement, equalled only by that of the Apostles, the people for the most part do not possess the faintest outline of what is going on. Is it not, therefore, the duty of the minister to inform them?

Big Facts

I want to say several things as to the kind of facts we should present. In the first place, we ought to aim at presenting the larger aspects of missionary work. We ought to deal with whole countries, sometimes with whole races, sometimes with the whole world. We should realize that we are standing in a position of tremendous advantage as compared with ministers of one hundred years ago. Then nothing had been achieved and there was nothing to urge but hope and courage and a needy world. Now we have in the successes of one hundred years a mine of information and of inspiration. We have demonstrations of our Gospel's power which our preaching can ill afford to miss. Our people can be made to thrill with the recital. Moreover, we should impress upon them that during the last fifteen years the situation confronting foreign missions has changed markedly, that now it is no longer a question of making individual converts here and there, but of transforming communities, nations, races. We need to impress upon them that the great industrial, social and political movements of our time are favorable to the rapid extension of Christianity; that governments are now urging and aiding missions as essential to civilization. Our people should appreciate that while the old-time work of personal evangelism goes on, as it always must, it is performed to-day against a highly favorable social and national background. This is what we mean by the new era in missions. How many people understand the significance of the great religious movement in the Chinese Empire, that there is a nation of four hundred million souls who are casting away their old faiths along with their form of government and education, that China, as a nation, is in the attitude of prospecting for religion? How many people know that in Japan the educated classes are studying the religious systems of the world, trying to make up their minds which one they shall adopt, or whether they shall invent a religion of their own? Japan is a spectacle that should force God's people to their knees every day, that the decision may be for Christ, that this great nation may help in leading Korea and China into the Kingdom.

Or suppose we turn to India. How lit-

tle our people know of the mighty spiritual movement in that land of our first effort. They are still thinking of India in the old terms. They do not realize that in India to-day the problem is not so much how to make converts as what to do with them after they have been made. I know of a church in India where converts have been appearing so rapidly, so many villages coming over bodily, renouncing idolatry, caste and all the abominations of Hinduism, that the missionary is throwing up his hands in despair. He is saying, "How can I handle this crowd?" And so he has concluded he must receive only one thousand converts a year; all others must go on a waiting list. Have you told your people of these wonderful mass movements in the Punjab? If not, your people have some big news coming to them.

I wish I had time to impress upon the Methodists here the magnitude of their work in Northern India. It is almost too marvelous to believe, and I fear many of them know very little about it. If they did know they would be getting excited. And this leads me to say I think we ought to break away at times from what our own denomination is doing and tell of how God is blessing other boards. Thank God this is harvest time for all of us! We should feel that the whole range of missionary endeavor and success belongs to us as Christians. I plead that our people should have the advantage of all the good news in all the world.

Facts in Detail

Having emphasized thus strongly the importance of presenting the larger aspects of the work, I want now to urge a reasonable attention to detail. We need both generalization and particularization. Against the broad background should be sketched certain definite pictures of mission work. We need occasionally a story of an individual or of a peculiar problem confronting a particular missionary who may be known to our congregation. We need to see the man at his task. A certain amount of detail is valuable as brightening up and enforcing our more sweeping statements. This is of special importance when we come to realize the wide variety of interests in our audience. In nearly every congregation there are some who are interested in geography. Give them a little geography. They will listen to the rest for that one allusion. Others may care for statistics; and they are going to miss it if you do not give them a good supply of figures. Statistics (notwithstanding the prejudice against them) are exceedingly effective when presented in connection with some of these larger things. You will find the women are much more interested in details than are the men. The women know the names of many of the missionaries. They know that Miss Brown is a kindergartner in Africa, and Miss Black is a trained nurse in China. They like to hear these names mentioned and to have illustrations drawn from their work. I think we should have these personal interests in mind as an important factor in our addresses. Did you ever mention the exploits of a certain missionary and not have people come up after the service and tell you with pride that they had known or heard that missionary in former years?

Timely Facts

It may be well to say a word as to the element of timeliness in missionary preaching. Whenever possible we should connect with current events. Missions are recognized as part of the great world movement, and nearly every piece of foreign news has its missionary implications. There is a magnificent opportunity just now when Americans are appreciating as never before what a glorious thing it is to live under the Stars and Stripes. As we compare ourselves with the nations now engaged in war, with our sense of gratitude comes a sense of obligation. We are realizing that God has a great purpose in bestowing such prosperity upon us, that He is summoning America to a position of leadership in making Christianity known and in establishing Christ's civilization. America is discovering that she has a world's message, that by the very genius of our history we are a missionary nation. Can we conceive of a higher destiny for any people than to be brought to the front at such a time as this? Let us strike this higher patriotic note; let us show how the religious and patriotic motives combine to enforce the missionary appeal. I believe the people in our churches will rise to the new situation, that Christian America, during the next decade, is to make herself felt in a mighty way in all non-Christian lands.

Human Facts

Furthermore, our display of facts should make very prominent the physical, intellectual and spiritual needs of the non-Christian world. The ignorance of Christian people as to fundamental conditions in heathen lands, as compared with the situation at home, is amazing. Consider the fact that nineteen hundred years after Christ more than one-half of the earth's population have no medical attendance or relief! In the city of Boston there is a thoroughly trained physician for every three hundred of the population, and there is a bewildering array of hospitals and other institutions for the poor; indeed, they fill page after page of the directory. There are so many hospitals in some of our American cities that they compete with one another in the securing of accident cases. In China there are areas where there is but one doctor to three million people; one million people as an exclusive field is quite a usual thing. People should know this. They should know that nineteen hundred years after Christ gave the great command there are millions and millions who have never even heard of Christ; that there are vast areas where it is literally news to state that God loves mankind. Such facts are their own argument. They need but to be told to establish conviction.

I want to emphasize the value of drawing sermon material from modern biographies. Mr. Speer makes much of these. I have rarely heard him deliver an address where he did not use four or five allusions to missionary lives which he had been studying. It makes the whole thing so human, so aglow with warmth and feeling, when we connect principles and events with actual persons. I recommend not only the classical missionary biographies, but some of the newer ones, like Horace Tracy Pitkin, Pennel of the Afghan Frontier, and the Life of Dr. Cochrane of Persia. These are full of good material, not only for missionary preaching, but for ordinary preaching as well.

The Preacher the Biggest Fact

Speaking of facts, do not forget that you yourselves are the biggest fact, at least you are the biggest factor in the sermon. I believe that entirely apart from all the information and instruction which we can give, the fact that we believe in these things heart and soul is going to preach the loudest of all. If the evangelization of the world becomes the central idea of our ministry, if we carry into all our work conviction on the subject, if we are making our own sacrifices in connection with this work, the people will know it and will be influenced powerfully by it.

I had an illustration in my own experience the other day of a man's power to transmit an impression, and in a more intense form, by merely describing what he has seen and heard. I had read in the papers that two million men in our cities were out of work because of the war. The statement had made something of an impression upon my mind, but it had not stirred me deeply. Last week, however, when I was in Chicago, I happened to go past a newspaper office when the afternoon edition was being given out. I saw the sidewalks blocked with a crowd of men, possibly one thousand in number. Just then the newsboys came running out, and I saw those men rushing after the boys, buying the papers in feverish haste. Wondering what great event had happened, I joined the throng and looked over some of the men's shoulders as they read. The only part of the paper which interested them was the "want" columns. They were mechanics, carpenters, masons, capable, respectable men who had come to the newspaper office in order to get the first chance at any stray job. I said to the policeman on the beat, "Are all these men out of work?" He said, "Yes, and many more." I tell you I went away with a heavy heart. That scene haunted me for days, and I came to realize what it meant for thousands to be out of work. The facts had made their deep impression. But let me give you another stage in the experience. Upon reaching home I told my wife of the Chicago scene, and the first thing I knew she was wiping tears out of her eyes, and I knew that that dear woman's heart had been stirred as even mine had not been. Do you not see what this means? The preacher is between the people and the facts. If he himself is moved the people will be moved as well. I maintain the preacher is pretty much the whole thing in this matter of converting the Church to missions.

A Model Missionary Speech

In closing I am going to give you verbatim the finest missionary address I ever

listened to, and you certainly will agree with me that at least it has the virtue of brevity. This address was not by a missionary, or a secretary, or a preacher; it was by a Zulu chief in Natal. I must give you the background for the speech in order to have you appreciate it and realize the impression it made upon me. In connection with a trip through Africa I came to Natal, and a few days after arrival I was conducted to Umvoti, an out-station, by Mr. F. B. Bridgman, an American Board missionary. The people had been waiting several hours for us in the big stone church, so Mr. Bridgman took me at once by the back door to the platform. Suddenly I found myself looking out upon a splendid audience of Christian Zulus. I had heard much of the Zulus as being more fierce and warlike than any other tribe. I knew they had caused the British government no end of trouble; I knew that in the early days people pointed fingers of scorn at the American missionaries and called them fools for thinking they could ever convert a Zulu. I was anxious to see the results of the work with my own eyes. I had my answer in that audience of possibly seven hundred people, the men on one side of the center aisle, the women on the other. The men were clothed in full suits of clothes, with collars and cuffs and occasional neckties; the women were neatly gowned in calico. The whole audience suggested prosperity, thrift, intelligence and character. While I was admiring the scene and thinking what a fine demonstration it was, my eyes dropped to the front row of pews, and there I saw a line of the nakedest and dirtiest savages I had met with anywhere in Africa. I was amazed. I said to myself: "What brought these creatures here? How did they get the courage to come in with these well-dressed people?" The men were quite nude but for a fringe of monkey tails about their waists. They wore huge headdresses of feathers. Each man carried a spear and a shield. They certainly did look wild. And the women! How can I make you see those women? Their hair was plastered thick with red clay and grease and hung in strings to the level of the tip of the nose. You could see their eyes peering out through these slimy appendages like French poodles. They had thrown a cloth about their bodies for decency's sake, but had first rubbed the cloth in the same red clay and grease. They were a sight to behold. They were of the earth earthy. They looked as if they had just been created by being pushed through the mud. While I was wondering over the presence of these people, it was all explained by the Zulu chief, who came forward dressed in a fine frock coat and all the panoply of civilization, not a detail omitted, even to the necktie pin. He was an earnest Christian and a prosperous man. He had been delegated to make an address of welcome, and it seems he had brought in these raw heathen as his text. He was going to show this man from America a thing or two. Turning to the heathen men he said in a stern voice of command, "Stand up," and up they got like a row of soldiers. Then he turned to the women and said in stentorian tones, "Stand up," and up they got. Then he turned to me and said: "Mfundisi (teacher), take a good look at these people." And I did. I took them all in—through more than one of my senses. The chief continued: "These are heathen, as you see, just like the wild beasts, until Mr. and Mrs. Grout came here to live amongst us. Mfundisi, we want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to the board for sending us friends to help us; and, Mfundisi, when you go back to your country over the seas, we want you to tell your people about this change and let them know that we are grateful."

Then I broke in. I said: "Chief, stop right there. I want to say that if I could take you with me to America and you could take this row of raw heathen just as they are, and could visit our churches and have these heathen sit in the front pews, then stand up while you made this same speech, I tell you, you would convert every last remaining unbeliever in foreign missions." And he would. Such a demonstration is absolute; it is complete; there is not another word to be said on the subject; it stares you in the face; it smites your conscience; it loosens your purse.

Does the speech of the Zulu chief convey any lesson to us? Let our missionary sermons be in the nature of demonstrations—a showing of the facts—the glorious facts of our conquering Christ. If we have not seen the facts, we can read of them; we can become possessed by them; we can thrill our people by their recital.

Religion, the Church, and the Times

By Lt.-Col. E. W. Halford
Vice-Chairman Executive Committee of the Laymen's Missionary Movement

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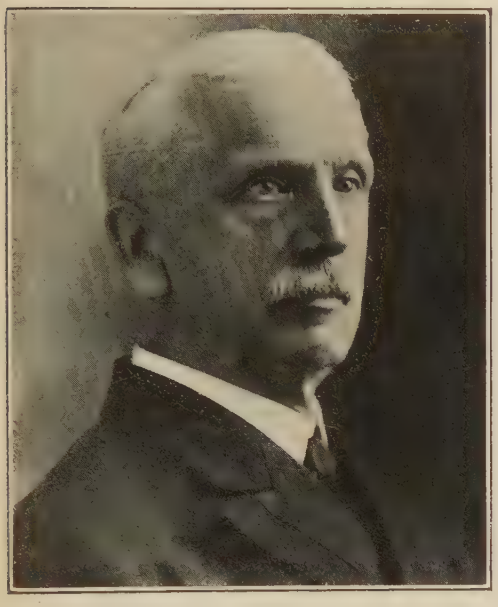

LT.-COL. E. W. HALFORD

The program of the World's Evangelical Alliance for the Week of Prayer, January 3-9, 1915, places in the foreground the church, "the one body," of which Christ is the Head. Among the causes for humiliation the Alliance names "the slender influence of the church upon the world." The significance of this may not be overestimated or underestimated.

Religion is the bond of society. Plato said: "He who destroys religion destroys the foundation of society," and he defined himself by adding: "What is to be the salvation of our government and of our laws, and how is it to be effected? Look to one thing only: Wisdom and justice, and courage and temperance and holiness—all these qualities are parts of virtue." This is but a definition of religion. Washington left the injunction: "Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports." It must never be forgotten that religion gave birth to Anglo-American society. Carlyle tells us that "it is not by mechanism, but by religion, that we are governed or are governable." Professor Cairns said to the Edinburgh Conference: "All history shows that without religion no civilization can live."

These commonplaces of philosophy and of history are worth recalling at the present time, when from every quarter, particularly in this country, are heard strident voices crying out for "reform" and for the reconstitution of the fabric of society through multiplied statutes, or by rallying to the standard of some forceful and aggressive human agency which promises a quick cure of prevalent ills. Nothing could be more meretricious and illusive. Laws are good, and they are needed; better administration is a constant demand. But unless these are expressive of the spirit and temper of the body of the people they will mean little and effect less, particularly in a representative government. Ex-President Taft, in an interview in the *Congregationalist,* during the last election, gave voice to fundamental truth, and therefore to the highest statesmanship in saying: "The hope of the country is in the men who have in them a sense of obligation to a Higher Power that gives them a feeling of responsibility and of altruism, and of absence of self-regard, for these are the qualities that lead us to call them religious men." Everywhere there is growing recognition of the need of vital religion. The *Wall Street Journal* has said editorially:

"What America needs more than railway extension and Western irrigation, and a low tariff and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety; the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast right in the middle of harvest; that quit field work half an hour earlier on Thursday night so as to get the chores done and go to prayer meeting. That's what we

need now to clean this country of filth and graft and of greed, petty and big, of worship of fine houses, and big lands and high office and grand social functions."

The religion of Jesus is the world religion. Whatever may be affirmed of or claimed for others they are not conquering religions. Christianity—not any particular expression of it, but Christianity in its fullness—is demonstrating efficiency and sufficiency for the world. L. Wilbur Messer is authority for Yuan Shi Kai's statement: "I am unequivocally a Confucianist, yet I know that Christian ethics alone can save China." The Marquis Ito said: "The young men who receive Christian education will be the main factor in the development of Japan." The Maharajah of Travancore said: "It is the Christian's Bible that will sooner or later work out the regeneration of India." The world needs Christianity, and wants Christianity when those needs are recognized and correctly interpreted.

The Church of Christ is the depository, the exponent, and the propagator of his religion. In the most inclusive and at the same time exclusive definition the organization called by his name and avowedly consecrated to his work, "however imperfect in purpose and effort, has always been the outward exhibition of Christ's Kingdom in the world." It is nonsense to talk of religion aside from the church. The church is the only agency through which Christianity is functioned or can function. Many other organizations have to do with working out the details of the program of Christianity, but they could not and would not live effectively without the church. However much may be said as to the possibility of Christlike service outside of it, it is the merest truism to affirm that the church must remain in accordance with Christ's promise, the organization through which He must be expressed to the world. To the church has the Word of God been committed, both the revealed word and the Word made flesh. The church is essential to the maintenance of the faith once for all delivered. "After all, faith without shrines and the Shekinah is still empty, even for the most spiritual minded and visioned of us." Dr. Johnson wisely said: "Religion of which the records are distant and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and reinforced by eternal ordinances, by stated calls to worship, and by the salutary influence of examples." In his recent book, "What Men Live By," Dr. Cabot, speaking from the viewpoint of a physician, puts worship as one and the chiefest of four essentials of life.

Only a superficial thinker will attempt to separate religion from the church, or the church from religion. The two are one and inseparable. President Wilson said at Denver: "Let no man suppose that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Saviour." And *Harper's Weekly* recently said: "The present state of religion and of churches is one of the most interesting topics of the day. The tremendous power of religious feeling must be brought into direct relation with the needs of men and women of our times." The church, as the only institution through which this program and this motive can be made available, must be always in the heat of criticism. No other institution assumes so much, none has so much put upon it, of none is so much expected or demanded. Judgment must always begin at the house of God. It is a sad day for the church when it ceases to be under fire or fails to be amenable to strictures against it. At no time has this criticism been more relentless than now, and probably much of it never more unjust. Le Gallienne has asserted that "organized Christianity has probably done more to retard the ideals of its founder than any other agency in the world." Such a sweeping assertion may be passed by; but there are criticisms directed against the church which, as the faithful wounds of friends, should be heeded. It will not answer "The Inside of the Cup," for instance, to say that its literary form is faulty, that the book is exaggerative, that the minister it portrays is impossible, and the elder described unthinkable. Let all this be granted. If in any degree the book represents a current feeling against the church from which the author precipitates his theme and his characters, it is worth while to inquire into it, and not to assume a spirit of hostility or indifference.

One does not have to go to the excesses of enemies or to the caricatures of literature to find criticism of the church and of

its religion. A bishop of one of the largest communions says: "The worst thing the critics of the Christian religion say about it is that its friends have not made it everywhere dominant in life after nineteen centuries, and what is still worse, the criticism is just. The indifference of the professed believers in Christ is the millstone about the neck of the Christian church." In the recent installation address of the president of a leading theological seminary occurs this paragraph:

"Will the church hold the moral leadership of to-morrow? Then it must have a new vision of the spirit of Christ, a new sense of the meaning of the cross, a larger moral heroism for its message. Not the letters of the sacred page, not the doctrines of the past, not our cherished forms of worship nor our ancient forms of organization—the spirit of Christ must be our ideal and power. 'In Him was life; and the life was the light of men.'"

Put beside this a practical observation from Bishop Brent, who thrice has refused translation to metropolitan sees in this country that he may continue work among the Filipino people to whom he feels called of God:

"A church that is set upon counting its communicants, and then moves Heaven and earth to make a new Episcopalian, or Presbyterian (here may be inserted a catalog of other names), or Roman Catholic, is a wretched little sect in God's sight, whatever be its pretensions and claims. The church is a symbol and instrument of the Kingdom of God, and the moment it is made an end in itself it becomes, like a selfish man, a menace to God's purposes."

In the June number of the *Bible Magazine* is an article upon the educational standard for ministers. The writer, a distinguished churchman, says:

"The age craves moral guidance and leadership. What is the church doing to meet the need? For my own part, I believe that the decay of the church's influence is largely due to the fact that she has ceased to stand pre-eminently for righteousness; that she is notoriously given to moral compromises in the presence of strong-vested interests; that the revolutionary character of her original charter has become hopelessly obscured by the complacent selfishness of those within her borders who have mistaken the church for a kind of transcendental life insurance company. She no longer turns the world upside down with the zeal of her charity. She is content to be the refuge of those who offset a life of moral mediocrity by the performance of certain formal religious duties and the somewhat perfunctory support of a more or less amateurish philanthropy."

Surely these are quite enough, without going to the Book of the Revelation, to give some warrant for the declaration of Matthew Arnold that, "So far as the church is concerned two things are evident: One is that men cannot do without it, and the second is that they cannot do with it as it is." In a constructive way it has been asserted that the church of our day and generation must gain two things, one, spiritual authority, and the other, expressed in the overworked current term "efficiency"—the ability, the purpose, and the will to do the work assigned to and expected of it. Not ecclesiastical authority; but the note of regnancy in its own thinking, which will put the like note into the message and the service it has for the world. If religion be the important thing asserted of it for the individual man and for human society, and if the church is the agency through which religion must function, then the church is supremely important and commanding, not only to those who voluntarily have come within its fold and assumed its obligations, but as well to society in the large, to which it ministers and which profits by its office and influence. The state recognizes an obligation to the church. The property used by the church for religious purposes is tax free, its services and its ministers are safeguarded by law, and its confessionals may not be invaded by the courts. There need be no union between church and state; but equally there is no divorce, nor can there be antagonism. A free state cannot be maintained without religion, and the church as the representative of that religion can have no attitude of apology or of aloofness.

(*Concluded in April number*)

A motor-boat, the *Galilee Maru*, built to accommodate as conveyance and hotel the workers of the Omi Mission as they minister to the sixty fishing villages on the shore of Japan's Lake Biwa, has just been launched.—*Sunday-School Times.*

Brief Paragraphs

India

Government Appeal to Missionaries

Government officials in Madura, South India, have approached representatives of the American Board with the proposition that they take charge of a criminal settlement to be made up of the robber caste of Kellars—a strong, manly people, though lawless and notorious robbers. There are nearly 200,000 of these Kellars scattered through the Madura district. The American Board missionaries have been so successful among some small villages of the caste that the government desires to place the whole responsibility for them in the hands of the mission. The authorities offer to set aside a large tract of land, which would be used in teaching the people improved agricultural methods and give a place for schools and for improved homes. The Indian government will put up the necessary buildings and pay all expenses except the salary of the missionary in charge.—*Missionary Review.*

As South Sea Islanders See It

When an old Nguna native heard of the European war, he exclaimed: "The people of light are fighting just like the people of darkness. It is good that we pray for them."—*Sunday-School Times.*

Who Will Go?

In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet.—*Outlook of Missions.*

Filipino Unity

To the name, "The Evangelical Church in the Philippines," has been added by a recent vote of the new Synod the words, "(Independent Presbyterian)." So broad is the churchmanship of missionaries there that they expect each denomination, Methodist, Congregational, etc., to add its own name within parenthetical marks when the home church has been led to the point already reached by the Northern Presbyterians.

Fifteen years ago last October the first evangelical church was established in the Islands. To-day the Presbyterians alone have one hundred and twenty-two churches, not counting other separate congregations that are grouped in churches. Their twelve thousand members are ministered to by thirty-five pastors, of whom twenty are Filipinos. As national boundaries constitute natural lines of separation between different sections of Christ's Church, and as a foreigner's rule over a native church militates against independence of thought, action, and real growth, the Christians there desired the new name and what it predicates. They also wished to meet the common objection that the church was American instead of being an independent native institution. The gradual transfer of responsibility to Filipino leaders will follow, and increasing self-support and self-propagation are expected. And so grows the sense of Christian self-consciousness in land after land.—*Sunday-School Times.*

Argentina's Opportunity

Bishop Stuntz, of the Methodist Board, writes in the *Christian Advocate*: "Never in the history of the evangelization of this continent have so many converts been gathered into the churches as during the past few months. And never have the doors of opportunity stood so widely ajar, bidding us enter into the larger fruitage of our work in states and cities where our church has long been active."

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THE ROBERT RAIKES DUPLEX IN ST. MARY'S SUNDAY SCHOOL

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In September, 1914, we had the privilege of supplying St. Mary's S. S. with our Robert Raikes Duplex System. The following report of the Missionary Committee appeared in the February number of "St. Mary's Messenger". Through the courtesy of the Rector and Mr. Frederic C. Kurz we publish it here.

DUPLEX ENVELOPES IN OUR SUNDAY SCHOOL

When our school reopened this fall, each scholar was given a set of "Duplex Envelopes" for his or her personal use. Each set contained a double envelope for fifty-two Sundays of the year, and several other envelopes for a special purpose. The use of the "Duplex" envelope in the Sunday-school sprang from the idea that children should be trained in their Christian giving as well as in morals and spirituality, and if the results we have had with the scholars' offerings during the past two months are a sign of the future, there is reason to believe that the **future men and women of St. Mary's Church will continue to support this parish in a commendable way.**

In the past, the Sunday-school made one missionary offering per month, which was taken on the first Sunday of each month, and resulted in about $25 per year. The "Duplex" envelope brings a missionary offering each Sunday, and for the first ten Sundays this term our missionary income has reached the sum of $25.04. In addition to this interesting feature, it is also commendable to our scholars and their parents to say that an absence from the School on one or more Sundays does not mean a loss of the usual offering when not present, for the reason that when the scholars again come to Sunday-school, they invariably bring whatever offerings are in arrears. Since the school has been resumed this year, our scholars have also increased their regular offerings over the amount given this time last year. There are 315 sets of "Duplex Envelopes" now in use. — — — — MISSIONARY COMMITTEE.

DUPLEX—RICHMOND, VA.